

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST...BE YE RECONCILED TO GOD.

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A SERMON

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land, father of the candidate.*

"Feed my sheep."—John xxi: 16.

ST. PAUL calls Jesus Christ, who made the injunction contained in our text to his disciple Peter, "that great shepherd of the sheep." Christ must be the greatest of all that ever had the name of shepherd. He is so, in a pre-eminent degree, from several considerations. First, His flock is the most numerous, and, beyond all comparison, of the most worth. Secondly, He has the greatest skill, the best means, and the richest provisions, for the accomplishment of whatever is embraced in his grand and noble purposes. My audience need not be told that Christ's sheep are men. It might be enough barely to say this, and thus immediately dismiss this proposition, were it not that a distinction among men, respecting who are Christ's sheep, on account of moral qualities or attainments, might put in its claim to our consideration. It will be said, there are among men the righteous and the wicked. Yes, to be sure, this sentiment is not alone among the authorities of the day. It is clearly contained in the Bible. But *righteous* and *wicked* must be considered comparative terms. The *righteous* are not so righteous as to be without fault; neither is it common with those called the *wicked* to be altogether destitute of good moral qualities. But the point which more immediately demands our consideration now, is, who of these may be called Christ's sheep, or whether the term may be generally applied to all mankind. We remember that Christ compared some men to sheep and others to goats, in a single parable. This was needful to maintain the distinction which he wished to make on that occasion. But that those whom he calls goats in one place, he should call sheep in another, would be nothing strange nor inconsistent. In different parables it is not only common with the sacred writers, but with others, to represent the same things by different images. When Christ said, "My sheep hear my voice, and I know them, and they follow me," he must have meant a particular class of mankind, and that class which follow him, by an exercise of faith in his divine mission. But when he said, "Other sheep I have, which are not of this fold; them also I must bring,"—although he meant a class of men, he still meant another class; a class which had not been brought in; a class which had not, as then, followed him. Now

if these can mean nothing else than *the wicked*, they mean the same or a like class to those designated in another place by goats. When the prophet tells us, "All we like sheep have gone astray," he certainly uses sheep, not as a figure of the upright, but of the wanderer, the wicked who go astray. When in the same passage he seems to comprehend all mankind, saying, "all *we* like sheep have gone astray," he evidently embraces them as a world of sinners. The same doctrine is equally evident when the Savior tells us, "The good Shepherd giveth his life for the sheep." This life, we elsewhere learn, was given as a ransom for all men. It was resigned in tasting death for every man.

Thus we have one part of our subject before us. Christ's sheep are the world of mankind, in all their vast variety of character, nation, and condition. The Master's field is *all the world*, and his flock is every creature. One of his servants may occupy a little spot in this wide field, while to another, another portion may be assigned. One may find a numerous assembly as the subjects of his ministration, while another in his assignable spot may find less. But none of these have any just grounds to fear that any of these portions are not parts and parcels of his great Master's universal flock. They may not, for the present, be the happy, joyous subjects of the home farm, (to use a figure applicable to the keeping of sheep,) but still they remain among the number of the great Redeemer's purchase, the blood of the cross.

We come now to the matter of food. Jesus urges upon Peter, with no common emphasis, *Feed my sheep*. This command extends impliedly to every servant who engages as a minister within the Master Shepherd's fold. He needs, therefore, to be acquainted with the qualities of the food which he is to administer, and its proper adaptation to the various conditions of those to whom he administers it. In the natural world, among the vast variety of articles which are used for food, some are much more conducive to health and the continuance of life than others. Some articles, both of food and drink, we all know to be poisonous in their influence; yet they may please a vitiated taste; and, by long usage, a morbid state of the stomach may be created, that may appear to require them, as the most palatable articles. A base existence may long continue under such influences; but sound health and full enjoyment cannot be realized. It is a matter of gratitude to every rational being, that the wise and benevolent Creator has seen fit to place in the human system a counteracting influence to every disease, and to every poisonous influence. Without this, the errors which are committed in the usual economy of human life, are undoubtedly sufficiently great and numerous, to depopulate the globe. In all these respects there is analogy between natural and spiritual things. There are poisons in the spiritual world as well as in the natural. He that administers the food of the Gospel to waiting, wanting, and needy souls, ought, by reason of exercise, to be endowed with a proper spirit of discernment. He should be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The proper food for Christ's sheep must be drawn from the rich spiritual storehouse of God. It can be no

other than what the Gospel of Christ embraces, of which St. Paul declared he was not ashamed, and for the very reason that it is the power of God unto salvation to every one that believeth it.

The preaching of the Gospel may be considered, with reference to method, in two points of view; the one is called *doctrinal* and the other *practical*. By doctrinal preaching we understand that method of preaching which describes to mankind what the sacred pages teach. Our English word *doctrine* is made of a Latin verb that signifies to *teach*. Doctrinal preaching, then, is the preaching which enables the people to learn what their Bibles mean, what God means to communicate to man concerning his own character, his requirements of men, his plan of salvation, and man's final destiny. Sermons may be doctrinal without being controversial. We believe it is desirable for the most part to avoid controversy; yet there may be occasions that demand even this. Paul, for a season, disputed daily in the school of one Tyrannus. As the tendency of controversy is to stir up strife, which should be carefully avoided by both minister and people, so the practice of it, in preaching and writing, should be exercised with no small degree of caution. It is worthy of notice that the experience of pious men, as they increase in years, and walk in the calm and holy influences of divine grace, induces them, so far as circumstances permit, to stand aloof from controversy. It is a boisterous sea, where many mariners stand in danger of losing their hold upon the tackling of the ship, and of being thrown overboard. The voice of Jesus, which, for the trembling disciples, stilled the rising tumult of the wavy surge, infuses a holy and peculiar calm, wherever its dictates are strongly felt. Although, as soldiers of the cross we are called to urge perpetual warfare with principalities and powers in high places, we should never forget that our weapons are not carnal. If they are mighty, it is through God, to the pulling down of strong holds.

But with reference to doctrinal preaching, let us look for a moment at a few examples, from the sacred pages. Moses says, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord; ascribe ye greatness unto our God." St. Paul says, "Till I come, give attendance to reading, to exhortation, to doctrine." Again he says, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and those that hear thee." The same apostle, speaking concerning a bishop to Titus, says, he should hold "fast the faithful word, as he had been taught, that he may be able, by sound doctrine, both to exhort and convince gainsayers." So much may serve as a specimen from the great mass of Scripture testimony, on the subject of doctrine. But preaching should not be doctrinal without a practical influence. All such preaching soon becomes dry. It is food without drink. We need to sup at the fountain of living water, while we partake of the bread of everlasting life. While our understandings are becoming enlightened, we need those invigorating influences of the Divine Spirit which root out depravity from our affections, and purify them by its own life-giving operation. Preaching should always have a practical effect. But a long attempt at practical preaching without doctrinal instruction is like building a house on a sandy foundation. It never can endure any thing but fair weather. Men need a good reason, strongly imbued in the mind, why they should be just, chaste, kind, prudent, forgiving. They need to know, as well as feel, that such things in practical life are best; that God requires them, not to enslave mankind, but to ennoble and dignify them. They need to realize that He in whose hands is the disposal of all things, makes this de-

mand upon them as rational, moral, and religious beings, — a demand which cannot be evaded with impunity. In proportion as these things are felt, will be the progress of community in true religious attainments. Doctrine and practice, knowledge and sentimental feeling, must go hand in hand in effecting this most salutary and desirable work.

Among the various articles of Gospel food, in the estimation of theologians, we attach very little importance to those of original sin, total depravity, decree of reprobation, and endless punishment. We do not pretend to say that actual religious existence cannot be protracted while feeding on such articles for spiritual food; but we believe that long experience bears testimony, that although the subjects may devour with these articles every green thing, they become no more thrifty, nor is their appearance any better, in Christian graces, than Pharaoh's lean kine among fat cattle. We can by no means conclude that Christ had his eye upon such things, when he forcibly enjoined upon Peter the injunction expressed in the language of our text, *Feed my sheep*. We are told, it is the spirit that quickeneth, and Christ says, "The words that I speak unto you, they are spirit, and they are life." But depravity has no spirit, no life; it is not nutritive food; it is therefore rubbish to be cleared away. Original sin is the visiting of the iniquities of the fathers upon the children to a far later period than the third and fourth generation. It is evidently inconsistent with the manifested doctrine of God's moral government. We can not believe that God can will to have all men saved, and at the same time, by a decree of reprobation, exclude a very considerable portion from salvation, from even an opportunity to seek salvation. Respecting endless misery, may we be permitted to ask, what benevolent mind can feed upon it? What place can it have in the desires of any philanthropic bosom? Much less, in the breast of any Christian who desires the salvation of sinners? If there be joy among the angels over one sinner that repenteth, more than over ninety and nine just persons that need no repentance, can we imagine that angels, those high, heavenly, and glorious beings, can look down upon the pains of endless torment endured by millions, with complacency? Can this possibly be that bread which is called *angel's food*? Oh, there can be no mistake on this subject. Love and mercy are food for angels, and for the redeemed among men.

Submitting now these remarks on the food to be administered, as embraced in the expression of Jesus when he said, *Feed my sheep*, we come to notice more particularly the agent, minister, or under-shepherd, who acts as a servant of Jesus Christ. I say under-shepherd, because Christ is called the *chief-shepherd*, and we, as ministers of the gospel are acting, or professing to act a part under him, and in his cause. St. Peter passed through the discipline of many peculiar trials and instructions before he was entrusted with the important employment of feeding Christ's sheep. In proportion to the importance of a person's duties, is the responsibility of his station. One of the first qualifications of a minister of the Gospel is, that he be an *honest man*. This may seem to be a matter to be taken for granted. Facts show us that this does not always follow as a matter of course. Although every honest man may not be fit for a minister, no minister is qualified for the duties of the office, without strict moral principle. The farmer does not like a dishonest man, a knave, on his farm; the mechanic does not want him in his shop; the merchant is unwilling to trust him behind his counter. What then shall we say of spiritual interests? those treasures of immortal worth, that lift the souls of men from earth to heaven? Who, knowingly, with open eyes, would trust them in dishonest hands? Does a delusive charm come in with soft whispers? our

minister is a talented man; he is doing much good; we must cast the mantle of charity over a few falsehoods! his avarice, pride, or occasional arrogance must be reckoned among the common failings of humanity? Alas; deceitful charm! Preacher and people, travelling on this ground, may be sure they are on the road to ruin. The crash of tumbling down may not be immediate; but the seeds of the tares are germinating for a harvest that may prove surprisingly plentiful. The tares must sooner or later be gathered. The bundles that are to be burned will light up in a flame, that ascends like the fires of Sodom and Gomorrah.

I have said the preacher should be an honest man. My hearers may think it strange that I repeat on this subject. But let me say, the foundation of future progress and growth in grace lies here. His oratory, his public labors, his studies, his interpretation of the sacred pages, his own religious interest, his zeal to promote the interests of his society, and his faith in all that really pertains to Christianity, are truly hopeful of prosperity and stability, in a strong principle of moral honesty. We hear much said of pulpit oratory, at this day; but we may see at once in what light St. Paul accounted it when without the principle of divine love, which our translators call *charity*. "Though," says the apostle, "I have the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

We have reason to believe a false taste prevails among many, respecting what is called smart preaching. Speakers, in many instances, have tried to accommodate themselves to that taste. But this only goes to make a bad matter worse. The first thing in good preaching is good principle. With this the preacher should seek to possess a clear idea of his subject; and then preach as if he meant his hearers should understand it, and feel the force of it. The man that does this best is the best pulpit orator. The man that fills your ears with high sounding words, and pours upon you a torrent of linguistic qualifications, with a systematic display of gesticulation, may gain your attention for a time, and even excite your admiration, while he affords you little or no religious instruction. You may admire his appearance of smartness, and feel that you are entranced by the magic of his delivery, and can carry nothing but the feeling that you were charmed, into practical life. But when the novelty of such preaching is gone, all is gone. All excitements not founded in sound sense, and not having within themselves the elements of improvement, are like alcoholic stimulants. They leave a person lower than they find him. Hence a great deal of the infidelity of our country, especially in practical life, if not so much in the theory of Christian principles. But its tendency undoubtedly extends here, and produces deleterious effects on man's sentiments in a greater or less degree.

Among the many things that pertain to the qualifications of a preacher, I select one more. That is, he should be an exemplary man. Good example is something that never wears out. The preaching of a single preacher may in time appear monotonous and stale. It may want that fulness that satisfies the desire of the mind. But this is never the case with a good example. It is always brighter and stronger, the more it is known and the longer its force is felt. If we hear preaching merely for novelty, we should need to keep a constant change of ministers. Experience shows us that novelty is poor food for a soul that hungers and thirsts after righteousness. Christ's promise that such shall be filled, had no allusion to this flashy article. It is example in a settled preacher that gives force to his preaching. Every word that comes burning from his lips, fraught with consolation, reproof, or instruction, derives no inconsiderable portion of its power from the acknowledged integrity of the

preacher. If, in the estimation of his people, he wants these, he lacks the essential requisites of a good preacher. With these he may indulge a hope, in the prospect of continued usefulness; without them, his prospects of hope are no better than a spider's web.

We may always safely imitate a good pattern. The minister, in morals and religion, is an example to be imitated, so far as he evidently follows the precepts of Christ. Hence arises the great responsibility of the ministerial office. As Aaron, the high priest of the law, once stood between the dead and the living, so that the raging pestilence of death could not pass him, so in some sense stands the minister of the Gospel under Christ, between the souls of men and their great Creator. What a raging flood comes pouring along, from the depravity of thousands of human hearts,—all with their varied influences to drown and swallow up the faithful servant of the Lord! And who is equal to a station like his? The minister of the Gospel is flesh and blood, like other men; he is a "man subject to like passions" with other men. Whilst engaged in a great and unremitting warfare without, he has, at the same time, an enemy within, that must be watched with equal perseverance and care. Under such a burden he might be led to exclaim, with the prophet Isaiah, "Woe is me, for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But from such depressed feelings he finds relief in fixing his eyes steadily upon the Captain of his and a world's salvation. How soothing is the Redeemer's language, "Lo, I am with you always, even unto the end of the world!" Let my divine Master but set this strong assurance home to my soul, *I am with you always*, and can I fear? Here flesh and blood may come and plead their weakness in vain. Here youth or age, with the plea of inexperience or superannuated condition, plead in vain. *I am with you always*. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The vessels may be broken that the treasure can not be lost. When one vessel fails, another supplies; and so the work goes, and must go gloriously on, till all its parts meet in one perfect whole; till "the whole body, fitly joined together, and compacted by that which every joint supplieth," produces that "effectual working," whereby Christ "is able to subdue all things to himself," and does subdue all things to himself.

It is, then, in view of the Master's solemn injunctions on the one hand, and the people's wants on the other, that the faithful minister learns to preach. How earnestly and forcibly were these injunctions set home to the once hasty and inconsiderate Peter! "When thou art converted, strengthen thy brethren;" "feed my lambs;" "feed my sheep." He that spake these words bled for man, suffered death for man. But the spiritual wants of the people! How much and how sensibly does the faithful minister become impressed with this feeling! He begins to be a shepherd, he learns to be a shepherd, and he becomes a shepherd and a father to his people in spirit and in truth. I have often thought of the dying words of a settled minister in my native town, when I was a boy. Long sickness had wasted his frame, and palsied his mind, even to insanity. Yet when everything else of earth was forgotten, or thrown into confusion before him, the care of his people remained in his mind. He would say to those around his bed, whoever they were; "Preach to my people;" "do preach;" "will you preach?" Could faithful ministers unbosom the fulness of their pastoral feelings to their flocks, it would seem that not a soul among them would remain in obduracy against God. The fire of their devoted feelings would enkindle within them, nor could we easily persuade our-

selves it would retire, without some effectual operation.

Further, the good minister is the friend of his people, and remembers them in sickness. Their sufferings light upon his sympathetic powers. Perhaps he sees, as occurs in many instances amidst languishing human nature, a hope as an anchor to the soul, a bright display of heavenly power amidst earthly weakness. There he learns to pray as men should pray. A sort of holy inspiration moves his feelings and indites his language. Heaven seems kindly bending over with spiritual effusions, while earth is giving way beneath his feet.

At the house of mourning he learns to be like his Savior. As he loves, so from sympathy he weeps. As he believes in his divine Master, so he prays, he soothes, he comforts. Jesus Christ is his model, his leader, his all.

My subject is fruitful, but I must not enlarge. I may be permitted to say in conclusion, this is a day big with peculiar interest to me; a day not to be forgotten while memory continues to do its office. This day gives to the church and congregation of this place, a minister who is the son of his parents' years. Thirteen years of the father's ministry were past when the babe was first embraced in his arms, whom his parents called Elhanan Winchester, as a token of respect to the great preacher of our country, in a former age, by that name. A somewhat long and dangerous road has the father passed, in this pilgrimage journey of human life, and yet he has survived all perils, to witness, and to take the part allotted him in the transactions of this day. God be thanked for all his preserving mercies, and for all the favors our eyes behold on the present occasion. The future is to us unknown. As time rolls along it unveils to men their earthly fortunes.

We close on the present occasion. Our subject relates more particularly to the duties of ministers of the gospel. But they are not alone in the work of the gospel. Others have duties which bear an analogy to theirs. Can the injunctions of that Master whom all profess to love, be easily forgotten? "Feed my sheep," was among the last and most solemn injunctions of the risen Savior. Let it never be forgotten. Amen.

Original.

BRIEF THOUGHTS ON PRAYER.

BY REV. S. JENKINS.

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

This passage occurs in connection with some remarks of the apostle Paul, on the character and influence of prayer. He opens his discourse by saying that he would "that prayers, intercessions, and giving of thanks be made for all men." This should be "that we may lead quiet and peaceable lives in all godliness and honesty; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

There is in this discourse of the apostle an embodiment of the great principles of the mutual relations of mankind. It especially recognizes our inability to show unkindness toward those we have blessed. The blessing awakens the kindly sympathies of our natures, so that those we bless we love. It was well said, therefore, by the apostle, that he would "that prayers, intercessions, and giving of thanks be made for all men." These petitions for their welfare, for their highest good and blessing, would lead us to live quietly with them in all godliness and honesty.

This presents a reasonable inducement to prayer. It is a desirable and praiseworthy practice, when those engaging in it are made better thereby. This is a view of prayer however, which is not generally entertained.

Most people entertain no idea that they themselves are the ones to be affected by it. It is always the Being they address who, they suppose, will be affected by the prayer. A tract fell into our hands a short time since, in which we find this singular passage, "Prayer moves the hand that moves the world." This represents that God is influenced to do certain things, which he otherwise would not, by the petitions of his creatures. It represents that God turns aside in the government of the world, quits his own way of governing the universe, to do as some poor, puny man desires him to do. It is strange that the tract-writer, and those who use that expression so often, do not see the difficulties in their way. The expression supposes that all men pray alike and for the same things; that God has some favorites whom he will hear to the exclusion of others; or that he hears those who pray the loudest; all of which suppositions are unreasonable and unscriptural. The Scriptures represent that God's ear is ever open to the humble and contrite petition. He will ever hear and bless those who call upon him in truth.

While on the subject of errors, I will notice others equally evil in their influence against the cultivation of the spirit of devotion. The opinion that only such and such persons as have passed through certain indescribable and miraculous changes are qualified to offer prayer acceptably, is evil in the extreme. By what authority any put it forth is more than I can tell. The publican prayed acceptably when he said, "Lord, be merciful to me a sinner," but had he passed through any change to qualify him to offer that prayer; or was it the prayer that influenced him to lead a more "quiet and peaceable life in all godliness and honesty?" Such was the influence of his prayer, for he went down to his house *justified*, rather than the Pharisee who offered prayer at the same hour. Though this example is so plain, many professing Christians, some of them church-members and some not, get lost with the idea that some miraculous change is necessary to qualify them to offer prayer. So, he who thinks he possesses the qualifications is oftentimes lifted up with spiritual pride, and he who judges he is not possessed of them excuses himself on the ground that he is not qualified.

Another error, productive of no less evil influences, is, that prayer can only be made in certain forms. The body must be put in a certain position, and the lips must speak a set form of words. To make it prayer, others must look on and see how deep the devotion is. It hath been so that the question has been, "if thou hast prayed, who hath seen thee pray?" In ancient times there was a sect scrupulously exact in these particulars. They loved to pray in the synagogues and in the corners of the streets, to be seen of men. They could tell who had seen them pray. These were the ones who made long prayers for a pretence, when they devoured widows' houses. Here was formality to the letter; but what better were they for all their forms? These, the Lord said, should "receive the greater damnation."

Prayer is the sincere desire of the heart. It is that truly sincere desire that goes up from a heart feeling its want, and feeling its petition. When such is its condition, all these fancied changes are nothing, and it is nothing what the manner is. It may be with a bending form and words spoken that men can hear; it may be in the secret chamber or in the wild fastness of the mountain; it may be vocal, or it may be in the silent language of the heart, like Hannah when she prayed in the heart, and only her lips moved. It may be made at all times and under all circumstances, so as to correspond with the word of the apostle, to "pray without ceasing;" to "in every thing give thanks." It is the offering of a true heart, and is acceptable in the sight of God.

Another truth which it is desirable to impress upon

mankind is, that prayer must be made in obedience to the will of God. The petition must be in accordance with his character and purposes, else it will receive no answer. So I say that instead of prayer "moving the hand which moves the world," it must be made subject to the will and pleasure of him whose power is over all things. God will never turn aside from the way his infinite wisdom has marked out, to accommodate himself to the supposed wants of short-sighted man. All men should so pray that they "may lead quiet and peaceable lives in all godliness and honesty." When they have so prayed as to gain this blessing, they have gained their reward.

The apostle gives specific directions for prayer, in the chapter from which the passage placed at the head of this article is taken. There are some who seem to stand in need of these directions. They are so lost in error as not to know how to pray. They are becoming convinced that it is hypocritical to pray for that in which they have no faith. The consequence is, prayers have changed their character very much within a few years past. The old-fashioned way of praying for the world has given place to the new fangled expression, "all for whom we are in duty bound to pray." This sounds like underhanded dealing, and as though it was the design of him who uses it to deal in catches. It is "the duty" of all "to pray" for the world, as the apostle says, "for all men;" but he who uses that phrase, designs to have it apply as circumstances render it most convenient. In this light it is hypocritical in the extreme. Why not with a whole heart pray for the world, as the apostle says? I know it would not correspond with their creed; but the creed should be made better. It should be such that he who receives it can pray in accordance with it with a fervent spirit.

The apostle directs that men "pray everywhere, lifting up holy hands without wrath and doubting." To "lift up holy hands." This phrase is doubtless drawn from the rites of the Jews, which required them to wash their hands before engaging in any religious service. This was symbolical of purity of heart. It was the sign to them that their hearts should be as pure as their washed hands. God requires when we draw near to him in prayer, that our motives, purposes, and desires be holy. "If I regard iniquity in my heart, the Lord will not hear me." Psalms, lvi: 18.

The prayer must be "without wrath and doubting." Charity and philanthropy must fill the heart. No doubt must dwell in the heart; but strong faith, which knows no wavering. Acceptable prayer must be in faith, "for whatsoever is not of faith is sin." How it looks for a man to pray for that in which he does not believe! It is strange, however, that any man will hold on to a creed for the truth of which he cannot pray. How is a man going to offer such a prayer as Paul directs—for all men—asking for universal blessing—when he does not believe any such thing? Oh, you must have a better faith; have a faith you *can* pray for; then you can obey the requirements of the sacred Scriptures, and be made better thereby.

With one or two additional remarks I will close this article. In prayer we should ask for such things as we need. It is not an eloquent performance which is required. The words should be few and fitly chosen. Many—very many ask for things they do not need as well as for things necessary. The prayer is about every thing within the range of human thought, and oftentimes is made up, for the most part, of historical relations of things in ancient times. Such performances have nothing of the spirit. Pray for the things you need, always, however, in obedience to the infinite wisdom of God, and offer your thanksgivings for his multiplied blessings.

These are ever more than thought could ask, or finite wisdom comprehend. They are enough to occupy every thought in prayer; without giving place to historical relations of things which took place thousands of years ago.

The next remark is on the custom of some of entering into an argument with God about certain things in prayer. This is a common custom with some, but a very poor one. Just as though it was necessary to convince God of certain things every time a petition is offered! This arguing in prayer quenches the fires of devotion in the soul, unfits it for spiritual communion with its great Creator, and fills it with the wrangling spirit of controversy.

These thoughts are commended to the reader, with a hope that he may be profited by them. May he grow wiser and better in the exercise of devotion, increasing his happiness and prosperity.

East-Medway, Mass., 1849.

Foreign Correspondence.

LETTER—NO. XXXV.

PARIS, Sept. 26, 1848.

ASIDE from objects which interest the common loiterer in Paris, I have been somewhat busy in searching out how much and what kind of Universalism exists in this country. I have been vastly more successful than I had ventured to hope, both as to quantity and quality. Mr. Coquerel was known to have favored that doctrine. Beyond this I had no knowledge of any one who adopted that faith. I am happy—I rejoice to find many advocates of that blessed doctrine, and those, too, among the cleverest preachers in France. The General Assembly of the Protestant Church is now in session in the Oratoire Church. I have attended it, and become acquainted with some of the members. It has been in session for nearly four weeks. A long time we should think, who do up the business of our denomination, which is twice as large, in two days! The main subject of discussion has been a re-organization of the body. At the commencement of the session an attempt was made by some of the ultra-orthodox to establish a creed for the Reformed Church. It should be remembered that the *National* Protestant Church of France is recognized by the government, the same as the Catholic, and each church draws annually from the church a given amount of money for its support, proportioned to its expenses. This body includes Calvinists, Lutherans, Methodists, Baptists,—all kinds of Protestants belong to its organization, liberal and illiberal, orthodox and rationalistic. Hitherto all has gone on harmoniously, one of the main cords of fellowship being the golden chain of state support. There are, in different parts of the Republic, a few churches which are independent, and have no support from government.

It was attempted, as I was saying, to introduce a confession of faith or dogmatic basis by which terms of fellowship should be determined. The proposition elicited a warm debate. It was, perhaps, a manoeuvre to get rid of those who were more liberal—to turn them out of the field that there might be better picking for themselves. It was strenuously insisted upon by some of the orthodox party, who threatened withdrawal unless something was done. To their surprise they found themselves greatly outnumbered by the liberal, or (as called by way of reproach) latitudinarian portion, who were content to remain upon the Protestant ground, with the Bible for their creed! They have not yet fulfilled their threats by a withdrawal, and probably will not for their "*living's*" sake. A thousand francs a year, to be added to the vol-

untary support they receive from their congregations, has some influence on a certain kind of human nature.

But the discussion afforded a very fair test of the general sentiment, and brought out a pretty clear statement from various quarters, that the "better faith" is embraced very extensively in the Church, and that correct principles of religious growth are warmly cherished. The doctrine of Universalism has never formed a topic of discussion, but it is known that many, both clergy and laity, have embraced that faith, for it has been preached and published. Mr. Coquerel, who is one of the most popular preachers in France, has distinctly avowed it. Nobody has found any fault with him on that account. His work in reply to Strauss has kept him in good favor. The denial of the Trinity is considered by the ultras as the most damnable heresy; worse than the rejection of endless misery.

After five days of thorough debate, during which much talent was exhibited, and the whole ground gone over which involves the question of human creeds for the guide and control of faith, the proposition was finally rejected by a solemn vote of 67 to 7, nine refusing to vote. It is not to be inferred that all the sixty-seven are fully established in any liberal system of faith. Some of them yielded for the sake of peace and union. But most of them are decidedly liberal, and honestly opposed to all restraints upon religious inquiry, desiring to keep the unity of the spirit in the bond of peace—"to speak the truth in love, till they all come in the unity of the faith." They count not to have attained that point when such unity may be demanded as a test of fellowship, and so prefer to obey Paul, who said, "Him that is *weak in the faith* receive ye, but not to doubtful disputations."

Rev. M. Monod of this city and M. de Gasparin, a barrister, are the movers in this attempt to impose a creed; both men of talents and probably sincere, but zealous without knowledge. It is certainly a somewhat novel affair in the church for settled pastors, associated and preaching alternately in each other's pulpits, or rather having pulpits in common, to preach doctrines diametrically opposite and call them christian truth, "one faith, one hope," &c. But does truth suffer by such treatment? Or is there danger that the people will be deceived? I wish it were so in our country. I should love to preach to Dr. Spring's congregation, and have him preach to mine, and so change about with all the clergy in our city. Who would be most likely to object? and why? The three reformed churches in this city are so situated. M. Coquerel, a liberal, M. Monod a sectarist, M. Montandon a moderate. It is the same in other places where there are two or more churches.

The creed of the Protestant church was formed in 1559. It was revised and repaired at Rochelle in 1572, mainly by the influence of Beza. It has since been called the "confession of la Rochelle." This confession is merely nominal. It was confessed on all sides that nobody believed it, but having gone into disuse, it was doing no harm, and so nobody cared to disturb it. The present ministry is not controlled by it. The Bible is their rule of faith and practice. As I have said before, and I speak not unadvisedly, a large proportion of the clergy and laity of the Reformed church are decidedly liberal, and they are resolved to remain so, despite all interference from abroad and the ambitious motives of some of their own members. The Partialist portion is struggling under circumstances very similar to those we have had to contend with in our country, but with opposite objects. We contended for liberty, they for restraint; we to break down dogmas, they to establish them; we to advance in the knowledge of God's truth as presented in the Bible, they to prevent advancement by establishing a creed, in derogation of Scripture authority. We have

succeeded, they cannot. The spirit of the age and the purpose of God is against them. They may draw off and raise a party and make a noise for a time. But they cannot make creeds and confessions popular, when the freedom to investigate the Holy word is restricted by the decree of a convention or synod. It is unfortunate that the Reformed Church is called "National," and derives support from the government. The free or voluntary principle is better. But when men have a stipend it is hard to give it up, even for the sake of conscience or consistency. As an old gentleman said to me, in reference to Mr. Monod. "He threatens to withdraw, but he has a large family, and I think he will be reluctant to do so." Church and state must be divorced before either can prosper legitimately. The seceders, if they do carry out their threat will have the advantage of the church in this matter as the progressive party had in our country against the "standing order." But they cannot do much.

One unacquainted with the French character would think some of the debates rather stormy and unbrotherly. I have thought ecclesiastical bodies in our country were very disorderly and unparliamentary; but if the house of Lords or Commons of England or the General Assembly of the French Church is the standard, I shall have cause to be proud of our Conventions hereafter. Still everything is good natured, though half a dozen may attempt to talk at once and as many more be calling to order, and the President's mallet go *tunk, tunk*, all the while. The fact is, here, as in our country, there is too much talking on religious and political matters. The nations and churches are becoming garrulous. The Assembly at Frankfort is the most orderly body I ever saw, for one so large. When one ascends the tribune to speak all hear him with attention.

The session of the General Assembly is not yet concluded, but will terminate in a day or two. I have called on Mr. Coquerel. He is a plain, social, frank man, whose appearance indicates an honest and simple-hearted Christian, and a man of very superior intellectual attainments. On Monday next I expect to meet a number of the clergy and several members of the National Assembly at his house at a social party. I have been much pleased with him. He is extensively known and much esteemed, as an honest and good man and an eloquent divine. He is a member of the National Assembly from a strong Catholic department, which shows he has something besides the influence of the pulpit to sustain him. He has a son who is a preacher, and a young man of great promise. A brother also, who is devoted to literary pursuits. I have formed an acquaintance with several preachers, among whom I mention M. Paumier, of Rouen, and M. Reville, of Dieppe, both men of excellent talents, the former a real father in Israel.

I am much rejoiced to find so much enlightenment and soundness on theological subjects in this country. I had feared that a "vain philosophy," had warped many minds and turned them from the authority of Revelation. This is a cause of much joy and confidence, and we can but hope that the liberal party will hold fast the sacred Word, and make it the man of their counsel. They go securely who follow its light.

W. S. B.

AN UNIVERSAL HISTORY of the most remarkable events of all nations, from the earliest period to the present time, forming a complete History of the World. No 4—Vol. 2., has been received. The work is well written, and promises to be one of rare interest and value. It is very neatly printed, on fine paper, and when completed, will make a handsome addition to the stock of Historical Literature.

Published by DeWitt and Davenport, Tribune Buildings, in Nos. at 25 cts each.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY MARCH 24, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

THE BRIDGEPORT CONTROVERSY.

It will be seen from the following communication that Rev. Mr. Page has finally determined to expend all his valor in spitting out his hate and contempt upon Universalists while at a safe distance, without daring to face them in open and manly discussion.

Mr. P. T. Barnum, having been provoked to it, by the graceless and gratuitous insults which had been offered to our denomination, addressed to the Rev. gentleman a letter, in which after administering to him a well-deserved rebuke for his folly, he submitted to him three perfectly fair and reasonable propositions for a discussion of the relative merits of Universalism and Partialism. These propositions were carefully drawn up, so as to give each of the parties a fair chance for a hearing, and to obviate any reasonable objection to the course proposed. But Mr. Page saw fit to decline, as he had an undoubted right to do. We do not complain of this, but we do deny the right of Mr. Page, or any other man, to deceive the public in regard to the real motive for declining a controversy. He, it will be perceived, objects to a discussion, mainly on the ground, that it might not be attended "with good," and that it might excite "party spirit." If, then, controversy is so unprofitable as Mr. Page and his brethren pretend, whenever a fair opportunity is offered them, why in the name of reason do they not let it alone? They are constantly at it, preaching and exhorting against it week after week, and Sabbath after Sabbath, and they cannot, even when engaged in the holy cause of Temperance, refrain from venting their hatred towards Universalism. And yet they tell us that controversy is unprofitable, and they will not engage in it for fear it may excite a bad party spirit! To our mind there is a degree of hypocrisy in such pretensions as these, that is deserving of the severest reprehension. Plainly, these men are not opposed to controversy; on the contrary, they manifest a keen relish for it, where they can engage in it without the fear of their being called to account for their perversions and misrepresentations. The controversy in which they delight is, of the irresponsible and bush-fighting sort, where they can caricature and defame, pervert and misrepresent Universalism, and no voice can be heard in reply. And for this kind they are ready at any time. They seem to have no fear that this will be unprofitable, or excite party spirit. But the idea of having an opponent, of being held responsible for what they say, of having their errors and mistakes pointed out to them, and their darling creed badly damaged in the encounter—Aye, there's the rub; though assured that everything shall be conducted in a fair, Christian, and honorable manner, they stand aghast at it, and profess to be horror stricken at the bare mention of it, lest an open and manly discussion should be unprofitable, and "lead to party spirit." Out upon such miserable cant as that! We have altogether over-rated the intelligence of the public, if such artful pretences, shall serve much longer to keep the people spell-bound in ignorance and error. Mr. Page may yet see the day when a righteous public shall demand of him something more in accordance with the rules of equity and fair dealing, than is contained

in his proposal and his challenge, as stated in the following letter:

BRIDGEPORT, Feb. 28, 1849.

DEAR SIR:—I have considered your three proposals. In reply permit me to say, that I am perfectly willing Mr. Ballou should address my people, but it does not strike me that I have any right to make for them such an arrangement.

Should I do it unsolicited, perchance their present "dissatisfaction" would be uncomfortably increased. As to preaching in your "house," or a discussion elsewhere, I have no strength for extra labor.

Besides, I doubt very much whether such measures would be attended with good. I fear that curiosity and party-spirit would predominate among the hearers, perhaps on both sides. If any care to learn my thoughts in connexion with future punishment they can hear me in my own Pulpit. *This is my proposal and my challenge.* Very Respectfully,

BENJ. S. J. PAGE.

MR. P. T. BARNUM.

REMARKABLE CONVERSION—OLD ELDER HARVEY.

Our readers, without doubt, and the public generally, will remember old Elder Harvey, of the town of Frankfort, Herkimer County, N. Y., who died about two years ago, at the very advanced age of 111 years and 8 months. He had stately preached among the Baptists for over seventy years; and from his remarkable age and the vigor of body and mind he displayed, he was repeatedly invited to preach, and did preach, both in country places and cities, till within a few months (we think about a year) of his death. Large congregations assembled in New York, Albany, Utica, Syracuse, Rochester, &c., to hear him, and, though in a great measure superannuated, his preaching was listened to with great interest and attention. And among all his Baptist, and other religious friends, we know not that any ever doubted his sincerity, or questioned his piety, or thought they had any reason to suspect that he was not a true disciple of the Lord Jesus Christ.

But we have just learned, by conversation with his son and son's wife, at whose house the old gentleman died, and who are devoted Baptists, that after he got back from some of his last (we think the very last) preaching excursions, and only a few months prior to his death, the old gentleman was struck under conviction, and for three or four months was in great distress and agony of soul. He felt himself a great sinner, and saw nothing but darkness before him. While he had preached to others, he greatly feared he himself would become a cast-away. He selected the following text from which to preach his funeral sermon: "God be merciful to me a sinner." Long did he agonize and struggle in this state of darkness and doubt; till a short time before his death, (we do not recollect how many weeks,) when one night, a little before midnight, he found deliverance and salvation to his soul. For the first time in his life he confessed the love of God was then shed abroad in his heart; and he shouted aloud and praised God with his whole heart; and his son and his family sat up with him the remainder of the night, praising God, singing and shouting and praying; for they felt as much rejoiced at the aged father's deliverance as he himself did. The old gentleman, from that time till his death, seemed perfectly happy and filled with the love of God. He immediately thereafter selected another text for his funeral sermon. Ps. xl. 2, 3. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

We did not learn from the son, he being a Baptist, whether the old gentleman said anything about hell, or endless misery, after he had the love of God shed abroad in his heart; but pre-

sume he did not, as an entirely new and different song was put into his mouth. Nor did we learn whether he said anything distinctly or directly avowing his faith in universal salvation; but certainly the theme with which his soul was filled and the new song that he sung would not disagree with the doctrine or spirit of Universalism. In any and every view of the matter, his conversion at so advanced a period of life, after having preached so long, was remarkable, and the joy he experienced, a source of gratulation to him and all his friends.

One inquiry and we close: What, in the opinion of his Baptist brethren, would have become of old Elder Harvey had he died a year before he did, or without meeting with the conversion and change here narrated? Suppose he had been sincere and honest all his life, and really *thought* himself a Christian and authorized to preach the Gospel, but never experienced the love of God in his heart, would he, dying thus, have gone to heaven, or hell?

D. S.

PERSEVERANCE OF THE SAINTS.

We hold to the doctrine of the perseverance of the saints. It is both Scriptural and reasonable. Why should it not be correct? What argument can be offered against it? Saints ought to persevere, because religion is unchangeably good, and the highest good of the universe. They ought to persevere also, because if they do not, they bring reproach upon a holy cause, and upon themselves an awful evil. And they can persevere. They can, because temptations are never greater than they can resist if they will watch and pray, and seek to be strong in the Lord. But while we believe they ought to persevere, and can persevere, we also believe they often fall from grace; and hence we have no faith whatever in the perseverance of the saints in the Calvinistic sense. In that sense, it is opposed to all the exhortations to watchfulness and perseverance contained in the Bible. There is not one of them which does not imply that it is possible to fall away. Besides, Jesus says, in consequence of persecution the love of many shall wax cold. He speaks not of a feigned love, but a true one. Paul speaks of some who drew back to perdition, after they had enlisted in the cause of Christ. In another place, he expressly says to some, *Ye have fallen from grace*, and yet, our Calvinistic brethren say—"Once in grace always in grace. How strangely men will cling to a point of doctrine, which has neither the sanction of reason nor Scripture, merely because it is embraced in their creed, and is an essential part of their system of religion. Deny this, and Calvinism falls to the ground. The decrees taught by Calvin are rendered nugatory and his idea of conversion disproved. Arminianism, though it says with Calvinism, that conversion is a change of nature, wrought by the special agency of the Spirit, with an inconsistency characteristic of its illogical and contradictory theory, admits that saints may fall from grace. In other words, that men to whom God has given a divine nature can throw it off when they please.

O. A. S.

ANOTHER NEW MEETING HOUSE.—We learn from the Watchman that a new church was recently dedicated by appropriate religious services, in East Middlebury Vt. Sermon by Br. Eli. Ballou, Text Eph. iii. 8. "We congratulate our friends in East Middlebury, on their having begun a good work. May they soon obtain some one to preach in their midst the unsearchable riches of Christ."

FESTIVAL AT EAST CAMBRIDGE MASS.—The Society in this place held a Festival on Friday evening last. Its proceeds are to be appropriated for the benefit of the Society. We have many excellent friends in this place, who are zealous, liberal and faithful.]

IMMUTABILITY OF GOD.

The immutability of God is one of his most endearing attributes, and without this we could have no assurance of his perpetual love and care. Though wise, great, good and merciful, if capable of change, we could not trust him with confidence, nor feel secure in his hands. How joyfully then, can we say with the inspired writer: "He is the same yesterday, to-day, and forever, without variableness or the shadow of turning." He is immutable in his purpose. "As he has thought, so shall it come to pass: and as he has purposed, so shall it stand! He is immutable in his promises: "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Dr. Blair, speaking upon this divine attribute, very justly says: "This is a perfection which, perhaps, more than any other, distinguishes the divine from the human, gives complete energy to its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature, and the steadfastness of the universe. Hence flows the unchanging tenor of those laws, which from age to age regulate the conduct of mankind. Hence the uniformity of that government, and the certainty of those promises which are the ground of our trust and security."

Modern theology denies the divine immutability. It teaches that God hates the damned, though he loved them when he made them. It teaches that he became angry with men in consequence of sin, and would have forever shut the door of heaven against them, had not Christ appeased his wrath. And it teaches that, though he made man for salvation, he has changed his purpose, and sent millions to hell! Thus modern Theology makes God mutable, both in his feelings and purposes!

O. A. S.

THE NEW YORK UNIVERSALIST MISSIONARY SOCIETY.

This Society held a meeting on Thursday evening, the 8th inst. in the Murray-street church. The meeting was not as large as some of the friends may have anticipated, but those who were present manifested a good degree of interest in behalf of the Society. Addresses were made by Brs. Balch, Chapin, Bulkeley, &c., encouraging the friends of the cause to vigorous action and perseverance, and canvassing the different means for future and effective operations.

It is well known that the facilities and power of this Society to do good, in other words, to promulgate the Gospel in "the region round about," greatly depend on the prompt payment of the yearly dues of the members.

A resolution was passed instructing "the Executive Committee" to appoint a suitable person as an agent or collector to receive donations and the fees of membership from the friends of our cause in the city.

When it is remembered that during the few years in which this Society has been at work, several new Societies have been organized, some feeble ones aided and sustained; hundreds of Tracts printed and circulated, and many hearts "filled with all the fullness" of the blessed Gospel, as the fruits of its labor, no one, it seems to us, who has hitherto helped this cause will now forsake it. Fifty cents per year (the terms of membership) viewed alone, is a small sum, but 2000 such members, it is readily seen, will afford the means of securing and employing the

constant services of an energetic and well-disciplined preacher to build up "the waste places of our Zion."

At the next meeting of the Society (of which due notice will be given) it is hoped there may be not only a full attendance, but accounts to give, and reports to make of duties done, and labor performed, that will cheer the hearts and strengthen the hands of all who "earnestly contend for the faith once delivered to the saints."

B. B. H.

STATE LUNATIC ASYLUM.

The sixth Annual Report of the Managers of this Institution, has come to us through the politeness of Dr. Brigham, the Superintendent and Physician. It is an ably written document and presents in a clear and intelligible manner many physiological facts gathered from actual experience.

During the year, 877 patients were admitted into the Asylum, and during the six years in which it has been in operation, 2014 have been under the care of its humane managers. The causes supposed to have produced this insanity are rated at 64, among which are, "intemperance," Millerism," religious anxiety, &c." If we deduct those that are classed under the head of "unknown," ill health," and "doubtful," there are left 982—nearly one sixth of which are set down to "religious anxiety." Millerism," is assigned but about one thirtieth of this number; and "Intemperance," one fifteenth. The aggregate of "Political excitement, Domestic trouble, Mormonism, Violent temper, Intemperance, Destitution and Jealousy," constitute less than half the number of those reported as having become insane by religious anxiety. It becomes a question of some importance to the physical, as well as the moral welfare of community; whether there are not doctrines and views of religion promulgated, opposed to the purity and simplicity of the Gospel? Does not the doctrine of endless wrath and woe become this secondary, and fruitful cause of insanity? Believing as we do, that this is the fearful fact, consistency to our profession and justice to what we believe to be the truth, require us to speak out on this matter.

What must the true friends of our blessed religion think, when they see that a civil Institution of the State is provided to heal and save the victims of error. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "We who believe do enter into rest." The kingdom of Heaven is righteousness and peace," &c., is the language of our religion and of the Gospel of peace, good will and love. Our opinion is, let this Gospel be preached in its purity and simplicity—divested of the corruptions that are gathered around it, and this cause of insanity "religious anxiety" would be soon removed, or, at least materially divested of its power and extent.

We commend the Report to the perusal of our readers and the public. It exhibits the power of kindness and care and humanity; and shows that a growing sympathy and a philanthropic spirit, are pervading the heart of this great commonwealth. Heaven speed the day, when the culprit and the insane, and the unfortunate sons of humanity shall find in the world about them the living spirit of God and his peace-giving religion, seeking to "save, not to destroy."

ALLEN'S INQUIRY.

Geo. W. Briggs, 403 Washington-street, Boston, has just published the first volume of a work entitled, "An Inquiry into the Views, Principles, Services, and Influences of the Leading Men in the Organization of the American Union, and in the Foundation and Administration of the Government. By Thad-

deus Allen." The work is to consist of three octavo volumes. The one before us contains 553 pages, is handsomely printed and neatly bound. We regard this as a work of rare value. It presents us the leading men of the Revolution, just as they were, and permits them to speak for themselves. You see Washington, Greene, and La Fayette amid all their hardships and dangers, and hear the sorrowful language they utter in regard to the trials they had to encounter. As the eye runs over their brief and touching letters relating to enemies without and enemies within, to obstacles which avowed foes and secret foes were throwing in their way, you will prize higher than ever the men who led our army on to victory. Theirs was a firmness which nothing could shake—a courage which nothing could daunt, a fidelity which not even the treachery and ingratitude of pretended friends could destroy. Few are aware of the difficulties which were encountered by the Revolutionists, and the many evil influences brought to bear against them. In the work before us the whole subject is presented, and we doubt whether there is any book extant from which so full and distinct a knowledge can be obtained of the men and the times of the Revolution, as from this.

WORKS IN ENGLAND AGAINST UNIVERSALISM.

The following extract from a letter received from a very excellent brother in London, who has had thoughts of removing to this country, will show that the enemies of our faith are doing what they can to preserve their favorite tenet from falling into discredit. Probably the facts elicited at the "Evangelical Alliance" convention has led to the steps here noticed.

"I have made up my mind that, for the present, I will stay where I am. * * I may be far more useful here in reference to the characteristic feature of our faith than in America. There is no other publisher in London who takes any interest in the matter. Most are against us. I am of opinion the little interest which has already been excited upon the subject is about to extend. It is somewhat significant that "Universalism against itself" has been advertised in this country. A copy of it I have perused. Surely our opponents might have selected a book which appealed more directly to the honesty and intelligence of its readers rather than their prejudices, not to say anything of the abominable misrepresentations to which the writer constantly resorts. Mr. Stuart's work on "Forever," is reproduced here by a Scotch publisher. With the appearance of these publications I am pleased, as it will excite inquiry, which is what we much want in this country."

The writer of the above is a publisher and bookseller in London and in correspondence with several clergymen who are looking into the question of the final destiny of mankind. He has many of our publications, and is himself the publisher of some of Dr. Thom's works. He is much interested in the dissemination of correct views upon the subject of Universalism, and in the absence of a public advocate of that doctrine under its distinctive name, will do good service. We wish him great success.

MIRROR OF THE TIMES.—This "Weekly Family Journal" has made its appearance among the worthies on our exchange table. It is edited by W. W. Wallace, M. D. Office of publication 106 Broadway, 4th floor. Judging from the reputation of the Editor and the appearance of the paper, we doubt not it will sustain an elevated rank among its cotemporaries. The terms are \$2 per year in advance. No. 14, March 10th, contains many good selections of Popular Tales, &c., &c., and the Editorial seems to be quite in accordance with its Motto: "A temperate discussion of Principles and Measures, enlarges the boundaries of knowledge and freedom."

AN OLD VOLUME OF ENGLISH SERMONS.

THE DIVINE RIGHT OF KINGS—DEMOCRACY—STYLE OF PREACHING—MACAULAY'S ENGLAND—BOSTON WAR AGAINST THE HARPERS.

BRETHREN :—I have amused myself several hours to-day, in looking over an old volume of English Sermons, preached by different clergymen, and published in separate pamphlets. They were mostly printed between A. D. 1682 and A. D. 1686. By whom they were collected and bound, I know not. Though the style is not uniform, the pages are so nearly of a size, that they make a very respectable volume in appearance.

The texts are quite a curiosity. The first Sermon is on the "Martyrdom of King Charles First, of blessed memory," and is from these words—"How wast thou not afraid to stretch forth thine hand to destroy the Lord's Anointed?" Others in the volume have texts similar in character. "Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake;" "For he beareth not the sword in vain;" "Put them in mind to be subject to principalities and powers, to obey magistrates." The principal object of all the Sermons is to establish the divine rights of kings. In one Sermon, the subject is thus stated: "1. By the most wise ordination and appointment of the God of wisdom, government in general and monarchy in particular was established among men. 2. By the infinite wisdom of God kings are set over a people to accomplish those most wise and just ends which himself hath designed. 3. By the powerful and gracious Providence of the All-wise God, kings are set upon their thrones and upheld and continued there. 4. By authority immediately derived from the only wise God, the great King of kings, monarchy is established, and kings do hold their sceptres."

The mode of reasoning employed to prove that kings reign by the appointment of God, is the same as that employed to prove that government is a divine ordinance. Man is a social creature and fond of society. But society cannot exist without government; and therefore, government is an appointment of God. This reasoning is unanswerable; but when, from the necessity of government, it is inferred that kings are divinely appointed, an inference is drawn which has no relation whatever to the premise. The legitimate inference from the premise is, that kings have no right to their throne, because society is composed of those having equal rights, and the object of government is to protect them in the enjoyment of those rights. It cannot, therefore, be the prerogative of any one man to decree and make laws; for the existence of such a prerogative would prove that men have not equal rights, and would make government an engine of oppression rather than a means of defence against wrong. No man, then, can have any natural prerogative to rule; the only prerogative he can have is that derived from his equals. It is a right delegated by those for whose benefit it is to be exercised.

What a wonderful change has taken place among the nations of Europe since the publication of these Sermons. Then ministers of religion had no hesitation in preaching that the people had no right to revoke the power of the king, or even to call him to an account for the manner in which he administered his government. Now kings are looked upon as usurpers, whose power may be revoked whenever the people see fit; and the day is not distant, when the last throne shall be demolished and the people shall elect their own rulers. The change in the style of preaching is sufficient of itself to produce this glorious result. In the Sermons before me, the theme is the right of kings; the greatness of kings; the majesty of kings. In this respect these Sermons are a fair sample of the preaching in

England two centuries ago. Then the people were nothing but *subjects*; they were born to *obey*; and they had a right only to what the king was pleased to grant. Now the tone of the pulpit is entirely different. It discusses the usurpations of kings and the rights of the people. Now a *king* is nothing, but *man* is of infinite worth. The people claim attention, the people are defended, their wrongs exposed, and their rights vindicated. The example of our country has been a sun in the mid-day heavens, which has spread its light to the ends of the earth. From us has gone forth a power which shall make all men free. A pebble falling upon the earth is felt to its extremities and centre. The words spoken by Jefferson, and Adams, and Henry, are still echoing among distant nations; and the government formed by our fathers shall yet mould every government under heaven. Liberal principles in religion are honored by these glorious movements—honored because the leading men of the Revolution were liberal, and honored still more, because liberal Christianity is the guide and guardian of freedom, and its noble principles are the watchword of the struggling millions.

I would not intimate that the Sermons before me are wholly destitute of valuable instruction. They contain many fine illustrations of religious duty, and many capital hits at the follies and errors of professed Christians. I will give one extract which will be interesting, not only on account of its sentiments, but also on account of its style and orthography. In a Sermon on the things that make for our peace, the author says:—

"It makes for our Peace, to be *Ingenuous, Upright, and Sincere* in our Professions of Religion. Alas! What Peace can we hope for from *Them*, who make a shew of Piety, onely to *Cheat* the World and to serve a *Turn*? from *Them*, who go to Churches for *Sanctuary* and *Refuge* onely! (as St. Austin saith the very Pagans did, when Rome was taken by the Goths under King *Alaric*?) from *Them*, who use Religion as an *Umbrello* to keep their Treasons and Villanies in the Dark, and to keep themselves from the Heat of the Laws? from *Them*, who are always observing the Weather-gage and the *Tide*, and are for steering, not the Best, but the Safest course? from *Them*, who can Temper and Lard their Consciences so, that you may discern for one Layer of *Religion*, many Layers of *Dishonesty*?"

Here we have, in a quaint, homely way, good truths and keen rebukes, and such preaching now would be very reasonable indeed. It would at least be preferable to disquisitions on vicarious atonement, total depravity and endless misery, topics upon which many ministers waste their strength and fritter away their existence. In the foregoing extract, we have a specimen of the English language as written about two centuries since. I might give extracts which would show far greater defects. Take for instance the following:—

"Yet they both agree in the conclusion, which is to bring 'em down, or to pull 'em down, as it best serves their turn."

"Lived to see the happy times of Restitution, and Dyed Duke of Somerset, full of years and Honours."

"I must confess that I cannot but still own my Fears, that our *Land* is not yet thoroughly cleansed from the Bloud of that *Innocent, Vertuous, Religious, Matchless* Prince who was so Barbarously murdered among us on this day. For though we may believe, that the merciful God will not require that Sacred Bloud of us, so as to make us Smoak under that wrath, which is the vengeance of another life, &c."

It is surprising that any should contend that a language which has undergone such changes should be regarded as a model for all future ages. Why may we not change it as well as those who have gone before us? Why should we adhere to one of its arbitrary usages more than to another? If because it was the custom to spell honor with a *u* in the last syllable we should thus spell it, why not spell only, *onely*; blood, *bloud*; die, *dye*, and begin all important nouns with a capital?

The Harpers have been bitterly attacked in some of our papers for following their standard in printing Macaulay's History of England. It is contended that they had no more right to change his orthography than his sentences. I am amazed at these attacks. If a foreign Author follows a false custom in spelling, why should we imitate him in a re-print of his works? We honor the Harpers for their course, and are glad that they have more reverence for correct rules than for antiquity.

O. A. S.

THOU SHALT CALL HIS NAME JESUS.

The word Jesus signifies Savior. Hence, when the angel said that the name of the Redeemer should be Jesus, he gave the following reason: "*For he shall save his people from their sins.*" We learn from this, several important truths. We learn first, that sin is the great evil of man. This does most to injure, degrade, destroy him. It is worse than all other evils; and while this has dominion over him the doors of heaven, can no more be unfolded for his admittance, than natural darkness can exist in the light. We learn secondly, that the people of Christ are sinners. "*He shall save his people from their sins.*" There are two senses in which we are said to be Christ's. We are his when we have his spirit. Hence we read: "*Except ye have the spirit of Christ ye are none of his.*" We are also his by gift: "*The Father loveth the Son, and hath given all things into his hands.*" "*Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.*" Those who are his in this sense are sinners, and they were given to him that he might save them. We learn thirdly, that the salvation of the world from sin, was the object of the Savior's mission. He came not to save from an endless hell. Neither did he come to save from the vindictive wrath of God. His sole purpose was to save from sin. Hence he sustained the offices of Teacher, Mediator, Reconciler, Redeemer, &c. Fourth. We learn that Christ will save the world. *He shall save his people from their sins.* Not, he shall attempt to save them, or offer to save them, but he *shall save them.* Therefore his name shall be Jesus—Savior.

O. A. S.

BALL WORSHIP.

"The clergyman of an Orthodox Church in Massachusetts, the other day, having obtained permission, opened a young people's ball with prayer. It is expected that next Sabbath the same party will reciprocate the favor by introducing his religious services with a dance in the broad aisle of his Church."

Gospel Banner.

We know an "Orthodox" divine who has waited on his daughters to a dancing school, but we presume he never proposed to the dancing-master to open the school with prayer.

Perhaps a new era is dawning in this age of "progress" and astounding "developments," and that our theatres and opera-houses are to be opened soon "with prayer."

We know not what scheme or motive was in the mind of the above named clergyman in making such a proposition; but there is a zeal in some religionists which injures the very cause it would promote and extend. To mingle praying or other religious exercises with the hilarities and amusements of the ball room would tend to lessen a proper regard for the sacredness and solemnity of devotional employments.

BROWNSON'S QUARTERLY.

We always read Brownson's Quarterly. He is a writer of great strength; and notwithstanding his bluntness and coarseness, he has many beauties. It is true, that in dealing with his opponents, he is unmercifully severe, and applies to them

all the hard epithets he can find. *Infidels, Atheists, Heathen, enemies of God*—these are as common with him in speaking of Presbyterian, Methodists and other sects, as they are with Presbyterians, Methodists, &c., in speaking of Universalists. And he flings them out, too, with quite a natural air, as though he really means what he says. It is according to his nature as well as his religion. He is and always was an utter stranger to all the tender sensibilities of the human heart. He once styled himself a Reformer, and wrote much, and with much ability, to aid reforms. But he was never a Reformer from sympathy with the mass; for his heart was always too cold for such a sympathy. He was a Reformer, in consequence of his hatred of those in power. In all his writings on Reform he labored only to pull down. He never addressed the common people in words which thrilled their hearts, and roused them to noble exertions. He had no power to elevate—but he could demolish equal to the stoutest.

As a Catholic, he writes infinitely better than he did as a Reformer. His views now are much more correct than they were then; and we have far more sympathy with him now than we had then. We thought him a minister without faith, and a Reformer without heart. That he has faith now, we see no reason to doubt. He rides the same hobbies as ever, but with a different bridle. He writes as he has long done about Conservatism, Radicalism, Government, &c. &c. He is a Radical and a Conservative, a Republican and a Monarchist; he is a Reformer and not a Reformer; a Revolutionist and not a Revolutionist, just as the interests of his church seem to demand. It is amusing to see him work around the rocks against which he frequently runs in his reasonings; he does it so quietly and cautiously, that one is half inclined to think he does not see them. His January number is one of the best.

O. A. S.

RELIGIOUS CONSOLATION.

The above is the title of a very excellent little work, by E. S. Garnett, D. D., published by Crosby & Nichols, Boston. It is compiled from the writings of several eminent men, who are familiar with the sources of true "consolations," and know how to direct their streams into hearts depressed with the sorrows of the world. There are a thousand ways in which the heart is made sad. Among these, sickness and death are the most common and severe, especially to those who have not the hopes of christianity. It is the design of the work here noticed, to assuage the griefs and bind up the hearts of the sorrowful, to give hope and comfort, to light the lamp of joy in the deepest darkness, and show the kindness and constancy of our heavenly Father in all the afflictions through which he permits us to pass: Every heart will be made better and happier by a perusal of this book.

MERRY'S MUSEUM.—We have recently received from one of the Proprietors and Publishers, the February and March numbers of this Monthly. The highest commendation that we need give this work, is to say, that it is edited by S. C. Goodrich, Author of *Peter Parley's Tales*, and several other publications, always welcome and pleasing to the young. Number 3, which is before us, contains "*Stories of the Alps*," "*The Bearded Vulture*," "*Wonders of the West*," "*The Hyena*," "*Jupiter*," &c., &c., all written in a style well adapted to young readers, and containing many facts which may be new and instructive to "*Children of a larger growth*."

The work is published at 149 Nassau-street, at the rate of one dollar per annum in advance; four copies for \$3; seven copies for \$5, by D. McDonald, & Co.

HOME.

What song is a more universal favorite than "*Sweet Home*?" No one can hear it sung without having awakened in his heart, the holiest emotions which ever thrilled it with delight. The reason is, "*There is no place like home*"—none so dear to the affections, and in which we find such true happiness. In our home there is a common interest, and the strifes occasioned by selfishness and rivalships are not known. There, too, is felt, in its fullest power, the sway of those natural ties, which do so much to render sympathies active and make it a pleasure to perform kind offices. And there is a retreat, calm and safe, from the wearying cares and perplexities of business. The husbandman, the merchant, the mechanic and men of all pursuits find rest at home. That is the centre of their joys, and its comfort, the object of their toil. How wise and merciful then, was that arrangement of Providence, by which the race was divided into families, each having its own home. To this arrangement are we immeasurably indebted for the industry, virtue and order of society. Who then will not bless God for home? O. A. S.

FAIR AND FESTIVAL AT NEWARK, N. J.

BR. BULKELEY:—The Fair and Social Gathering in our Society came off in fine style on the 14th and 15th ult., and a great deal of credit is certainly due our Ladies for the energy and taste which they displayed in every department of their labors on this occasion. They have fully shown *what can be effected with union and perseverance*. In fact the occasion and the result has far exceeded the most sanguine expectations of all of us. And it was highly gratifying to see the good feeling and liberality which was exhibited by persons of other denominations, both in contributing and in attending the Fair and Festival. There were large numbers present from different churches, showing that a far better feeling exists in Newark toward Universalism, than did in former times. And I am sure that all must have enjoyed themselves well. The general feeling seemed to be that there could not have been a more pleasant, social gathering. And it has done us all good, done the society good, created a still better feeling out of the Society towards us. And what is of equal importance, the whole proceeds amounted to over \$325, leaving over \$235 clear of all expenses. With a portion of this money the Ladies have lighted up our church with gas, which adds very much to its interior appearance. They wished to have something permanent to show as the result of their labors, and preferring light rather than darkness, because their deeds were good, they will now continue to make their light shine upon the whole congregation. And here permit me to return my warmest thanks to these Ladies for the very handsome present of \$50 in cash. This is but a continuation of numerous acts of kindness shown to myself and family by them, and for which I shall ever hold them in grateful remembrance. JAS. GALLAGER.

Newark, N. J.

THE BOY OF MOUNT RHIGL.—We are indebted to the politeness of Messrs. C. S. Francis & Co, 252 Broadway, for a copy of a very neat little volume bearing the above title, which has just made its appearance from the accomplished pen of Miss C. M. Sedgwick. It is written in a very attractive style, and may be regarded as a valuable addition to our stock of juvenile literature. Published by Crosby & Nichols, Boston.

OUR NEW STORE.

We now announce, with pleasure, our removal to our new Store. It is close by Broadway, in a fine street, and on the first floor. Those who visit us, will not be obliged to go up stairs. We shall have a handsome room, and we intend to have it well filled with a choice collection of books. We will make it, not only a Sabbath School and a Denominational Book Store, for wholesale, but also for retail, where parents and teachers can always find gift books for children. Bibles, Testaments and all kinds of moral and Religious Works. Our Boston friends have

often expressed their surprise, that New York should not have a book store, so situated as to be visited by all the friends wishing to purchase books, either for themselves or children. Such a store we have, and we hope to receive a patronage that will compensate us for our extra expense.

Miscellaneous Department.

THE FARMER'S DAUGHTER.

She may not, in the mazy dance,
With jewelled maidens vie;
She may not smile on courtly swain
With soft bewitching eye;
She cannot boast a form and mien
That lavish wealth has bought her,
But, ah, she has much fairer charms,
The Farmer's peerless daughter!

The rose and lily on her cheek
Together love to dwell;
Her laughing blue eyes wreath around
The heart a witching spell;
Her smile is bright as morning's glow
Upon the dewy plain,
And listening to her voice we dream
That Spring has come again.

The timid fawn is not more wild,
Not yet more gay and free,
The lily's cup is not more pure
In all its purity;—
Of all the wild flowers in the wood,
Or by the crystal water,
There's none more pure or fair than she,
The Farmer's peerless daughter!

The haughty belle whom all adore,
On downy pillow lies,
While forth upon the dewy lawn
The merry maiden hies;
And, with the lark's uprising song,
Her own clear voice is heard—
Ye may not tell which sweetest sings,
The maiden or the bird.

Then tell me not of jewelled fair,—
The brightest jewel yet
Is in the heart where virtue dwells
And innocence is set!

The glow of health upon her cheek,
The grace no rule hath taught her,—
The fairest wreath that beauty twines,
Is for the Farmer's daughter!

Selected.

"GOD SO LOVED THE WORLD."*

BY MRS. H. J. LEWIS.

How is God's love to the world made manifest? To the intelligent and thoughtful mind, God's love is written everywhere in unmistakeable characters. The morning utters it when, from her portal in the East, she casts her blushes over an awakening world, and the dew-drops upon the bending leaves catch the roseate hue and tremble and glitter. Then the birds are up and away on their swift pinions, cleaving the fresh mornig

air and pouring out, as it were from the very fulness of their joy and gratitude, their sweetest notes to the God of the morning.

The soothing stillness of a Summer noontide bears an irresistible impression of God's love to the soul of man. The birds are very still under the shadow of the green leaves, and the faint zephyrs only whisper as they pursue their invisible pathway. The husbandman pauses from his labor and sits beneath his "vine-clad porch" till the heat of the day be over, and the heart hears in its most secret places a soft voice pleading, "God so loved the world."

At eventide, when Nature seems drawing about her children "the curtains of repose," when the birds are at rest, save a few who send a short farewell strain from the valleys and the green old woods, when the flush of sunset melts into the mellow hue of night, and one by one the stars come out, those blossoms in the meadows of heaven, and add their holy beauty to the infinite blue above us, then innumerable voices above, around, and within us, chant, in melting chorus, "God so loved the world." How beautiful too is sleep, hushing fierce passions in the unholy breast, bearing from the burdened bosom its weight of care, giving to the sufferer short respite from his pains and to the sorrowing, forgetfulness of grief; restoring the wasted energies of man and preparing him for another short season of usefulness. What love to grant a boon so precious to hearts so cold and thankless.

Every mountain that bares its rugged head to the storm; every cloud that drops its refreshing waters upon the thirsty earth; each wild flower that looks to heaven in its loveliness and beauty; every rill that dances and flashes down the mountain's side; the broad, sweeping meadow; the ancient forest; the majestic river, pouring its plenteous tribute into the bosom of the ocean, and the old ocean itself with its desolate grandeur, its never silent murmurings, its mysterious and fathomless depths, all utter, in their various but harmonious voices, "God so loved the world."

The seasons, the beautiful awakening of Spring and the blending of Spring into Summer; the solemn loveliness which pervades the approaching footsteps of Autumn; and Winter, which locks in its bosom the secret sources of Summer's beauty—all these are manifestations of the love which is endurable as eternity.

To man's highest and noblest nature, how has God manifested His love? He saw that Nature and conscience unaided, could not lead him safely through the intricate paths of life, and from the overflowing of His mercy He gave His only Son, a beacon light upon the shores of time, a guide upon the restless waves rushing toward the fathomless gulf of eternity. He lived a perfect life, and its record has been preserved through the devastations of succeeding ages. That record is in the palace of the rich and the hovel of the poor, in the cabin of the western settler and in the strongship that tempts the ocean billow. Appreciated by the rich, their wealth has been expended in scattering it in the otherwise "waste places" of the poor.

Jesus the Savior, was the last, best gift of God to man. Without Him, though the earth blossom as the rose, it loses its sweetest charm, and with Him, the deserts rejoice. Oh, what were life with all its mingling of joy and sorrow, what were earth with its varied beauty, without the promise of another and a better country, where no hopes betray and no friends forsake us. The forms of the loved and lovely vanish from our sight and earth's beauty is veiled in sackcloth; but we know from Him who died and rose again, that there is another and a better country where the flowers which fade on earth are gathered and renewed to bloom afresh in the garden of God.

Let blessings from all hearts perpetually ascend to Him who has so loved the visible world; and man, created in his own image, morning and evening repeat in thankful worship "He withheld not His own Son."

* John iii. 16.

OLD PSALM TUNES.

To forward the favorable reception of such tunes, two facts as to their original intention must be practically borne in mind. They were sung faster than we usually sing them, and, what is better, by a far greater number of voices. It is a great mistake to suppose that old tunes should be sung in a heavy drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sang in a quicker and livelier manner than is commonly conjectured. The Old Hundreth tune is made a dirge in our days, but in theirs it was a joyous and animating canticle. "All people that on earth do dwell, sing to the Lord with cheerful voice!" In like manner, York tune, which is shelved among the dull and obsolete, was little more than a century ago the liveliest and most popular tune of the entire kingdom. But to hear old tunes to advantage, they must be sung in old style. Not only must they be sung with decent gravity and sanctity, but by masses of people, by a multitude of voices, "by all the people together, as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross; three or four thousand singing at a time in a church in this city is but a trifle," said the excellent Roger Ascham, in a letter from Augsburg, dated the 14th of May, 1551.—*Hackett's National Psalmist*.

A SHIP AMONG ICEBERGS.

It is impossible to convey a correct idea of the beauty the magnificence of some of the scenes in the Arctic Seas. Thousands of the most grotesque, fanciful, and beautiful icebergs and icefields surrounded us on all sides intersected by numerous serpentine canals, which glittered in the sun (for the weather was fine all the time we were in the straits) like threads of silver twining round ruined palaces of crystal. The masses assumed every variety of form and size, and many of them bore such a striking resemblance to cathedrals, churches, columns, arches and spires, that I could almost fancy we had been transported to one of the floating cities of fairy land.

The rapid motion, too, of our ship, in what appeared a dead calm, added much to the magical effect of the scene. A light but steady breeze urged her along with considerable velocity, through a maze of ponds and canals, which from the immense quantity of ice that surrounded them, were calm and unruffled as the surface of a mill pond. Not a sound disturbed the delightful stillness of nature, save the gentle rippling of the vessel's bow as she sped on her way, or the occasional puffing of a lazy whale, awakened from a nap by our unceremonious intrusion on his domains. Now and then, however, my reveries were disagreeably interrupted by the ship coming into sudden contact with huge lumps of ice. This happened occasionally when we arrived at the termination of one of those natural canals through which we passed, and found it necessary to force our way into the next. These concussions were very severe, and even made the ship's bell ring, but we heeded this little, as the vessel was provided with huge blocks of timber on her bows, called ice-pieces, and was besides built expressly for sail in the northern seas. It only became annoying at meal-times, when a spoonful of soup would sometimes make a little private excursion of its own over the shoulder of the owner instead of into his mouth. As we proceeded

the ice became more closely packed, and at last compelled us to bore through it. The ship, however, was never altogether detained, though much retarded. I recollect, while thus surrounded, filling a bucket with water from a pool on the ice, to see whether it was fresh or not, as I had been rather sceptical upon this point. It was excellent, and might almost compete with the water from the famous spring of Crawley.—*Ballantyne's Hudson's Bay.*

A NEWSPAPER.

A man eats a pound of sugar, and the pleasure he enjoys is ended; but the information he gets from a newspaper is treasured up in his mind to be enjoyed anew, and to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of one man, or two men; it is the wisdom of the age, and past ages too. A family without a newspaper is always half an age behind the time in general information, besides they never think much or find much to talk about. And then there are little ones growing up in ignorance, without any taste for reading. Besides all these evils, there is the wife, who, when the work is done, has to set down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of the domestic circle. Who then, would be without a newspaper—*Trumpet.*

A BEAUTIFUL PASSAGE.

We take the following passage from Mr. Webster's eulogy upon Jeremiah Mason:—But, sir, political eminence and professional fame, fade away and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life, it points to another world. Political or professional fame cannot last forever, but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe—its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the scriptures describe—in such terse but terrific language—as “living without God in the world.” Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far away from the purpose of his Creator.

HOME EDUCATION OF DAUGHTERS.

Where but at home, are nurtured and expanded all the finer feelings of our nature, all the sympathies of the heart? The daughter, in relieving the mother of pressing and indispensable cares, of administering to the wants of father, brother or sister, enjoys infinitely more heartfelt satisfaction, than she could in displaying her attainments (be they ever so numerous) in what are styled the more polite accomplishments.

The aim of education seems to be to fit each of us to fill with ability and propriety our individual station in life. A correct home education must, therefore be the corner stone of all that is truly desirable, excellent, or beautiful, in female accomplishments. What tho' the superstructure be ever so beautiful and elegant, ever so symmetrical and tasty; yet if the foundation be deficient where is the worth, of the edifice? Who would choose

it for a resting place? Who would repose in it with trust and security?

The American mother should, above all others, feel the importance of training her daughters to habits of domestic industry, to the cares and duties of *real* life, which tends to call forth the energies and enterprise of their natures, which qualify for usefulness rather than to shine and dazzle. Let the useful, the agreeable, and ornamental, be made to harmonise. Our daughters should be taught to feel that a practical acquaintance with domestic labor is as indispensable to their thorough education as the knowledge of music, drawing, or the languages, and that to understand plain needlework is much more requisite than skill in embroidery. There is time enough, if introduced advantageously, from infancy to maturity, to learn all these things. While a practical knowledge of every branch of household economy detracts nothing from her accomplishments, it adds a pleasing lustre to her character.—*N. Y. Central Farmer.*

HURRY AND HASTE.

“Never do anything in a hurry” is the advice given to attorneys and solicitors by Mr. Warren. “No one in a hurry can possibly have his wits about him; and remember, that in the law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remember always that others' interests are occupying your attention, and suffer by your inadvertence,—by that negligence which generally occasions hurry. A man of first rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer's day to look at him—once told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him: he spoiled everything he touched; he was always breathless, and harrassed, and miserable; but it did him good for life: he resolved never again to be in a hurry—and never was, no, not once, that he could remember during twenty-five years' practice! Observe, I speak of being hurried and fluttered—not of being in haste for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may indeed almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly amiable coolness, tranquility and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well-timed; and by the close of the day he had triumphed. “How is it that one never sees you in a hurry?” said I, as we were pacing the long corridor, on our way from the committee-room. “Because it's so expensive,” he replied with a significant smile. I shall never forget that observation, and don't you.”—*Warren on Attorneys and Solicitors.*

LITTLE KINDNESSES.

Small acts of kindness! how pleasant and desirable do they make life! Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad and despondency sits at the entrance of the soul, a trifling kindness drives despair away and makes the path cheerful and pleasant.

The stars do not more surely keep their courses, than an ill-regulated manhood will follow a mis-guided youth.

Original.

PRAYER:

BY M. E. TILLOTSON.

Our Father dear, above,
 Again my spirit bows,
 And asks thine ear of love
 To listen to my vows:
 Again confessions load
 Its care-encumbered wings
 Which seek a sinless road
 From their wide wanderings.
 To view immortal day
 In faith I watch and pray.
 Bend from thy blissful throne
 And grant the strength implored;
 Thy mercy's boon alone
 Can peace and grace afford.
 Each inborn virtue bless
 Which feebly strives to live,
 And all my waywardness
 Forgive, in love, forgive!
 To gain joy's glad some ray,
 In hope I smile and pray.
 All humbly now I come,
 Craving that thou impart
 Unto my cherished home,
 My half-illuminated heart,
 The bright, unfading beams
 From thy exhaustless fount
 Of light and truth whose streams
 O'erflow thy holy mount.
 To chase all ills away,
 In charity I pray.

Smithville Flatts.

Original.

ADDRESS,

BY MISS MARY CUSHING.

A Scholar in the Bible class of the Orchard-street Sunday School.

We are here again. Another year has passed away, and sober Autumn has gradually faded away into Winter. Since we were last here we know not how many spirits have gone to their Maker who gave them; but we believe none from among our little band. We meet here with happy and grateful hearts to the giver of our many blessings. We feel thankful that we enjoy the privilege of attending Sabbath School, and we will try (I speak for all,) to do all that we can to aid our Superintendent and Teachers, in promoting this great and glorious cause. We meet you here with unfeigned pleasure and sincerely thank you, that you take so much interest in our welfare. Here we are, surrounded by the goodness of God, by our beloved parents and friends, and we wish for nothing else. We would recollect that our Savior died for the salvation of sinners, and for our special good. Behold him bleeding on the cross—his enemies reproaching and mocking him on all sides. How calm was he in the midst of this, when he said: "Father forgive them for they know not what they do. Have we not reason to be thankful for this and for everything which he has done for us, constantly reminded of his

goodness and of the numerous blessings which he is forever diffusing over every land.

But to return to the Sabbath School cause, the blessings of an early religious education, though so important in every relation of life, are not we fear generally felt and appreciated. Is it because Christianity has not a sufficient strong hold in the heart of man, to make him feel it? or is it because he thinks his children cannot fully understand its meaning? Both of these have in some measure retarded the progress of our cause. To remove the former would be perhaps the most difficult task, because it is most necessary to make the parents feel the importance of religion, before they can instill it into the minds of their children. To remove the latter would be less difficult, for it seems easy to show, that religion has lessons fitted to every age, sex and condition, while it speaks to the Philosopher, to the Orator, in refined tones, it speaks gently to the little child. Religion is a treasure to all, to the unlearned as well as to the learned—to the old as well as to the young. It is truth, and will lead us through this world in safety, and enable us to meet our Redeemer with calmness in the world to come. May all here, feel its great worth—may its progress never be retarded; but may it be spread over every land, till every wayward one shall be reclaimed. We would go back and speak to you, of our Pastor. We must not forget him, as he never forgets us. We thank him for his kind attention to us, and recommend him to your regard and esteem. Of our Superintendent and teachers, they always faithfully attend to their labors. To you we leave them to be honored. Parents and Friends, we welcome you to our exhibition—accept our efforts to please, as we ardently desire to merit your approbation, your esteem, and most of all your love.

Original.

BE ACCOMMODATING.

Children should study to be civil and obliging. It costs nothing to speak kind and pleasant words to those about us, and but a trifle at most, to perform a friendly office to one in need. Some children, when away from home and not under the immediate control of their parents, are not only impolite, but decidedly rude in their conduct. If they are asked to do even the most trifling thing, they not only refuse, but make some impertinent and saucy reply. In most cases of this character, however, the parents are more at fault than their children. They do not properly govern them at home, and it is not strange that the children should show in their actions when abroad the effects of improper management at home.

If you are doing an errand and are in something of a hurry, and happen to meet with a stranger who wishes to know the way to a certain street or house, and you can give him the information he desires—do it willingly and pleasantly, even though it may cost you a few moments delay.

If an old apple woman chance to have her stand overturned in the street, and is in danger of losing her little all before she has time to get it righted, lend her a helping hand in gathering up her precious store and her blessing shall be upon you, and the reflection that you have assisted a poor creature in distress, will be sweeter than the remembrance of ten thousand thanks from the gay and frivolous.

When a person falls, it is often the case that those who witness the action, make themselves merry over it, indulging in the most boisterous laughter. Now this is all very wrong, and should be carefully avoided. It is

bad enough to receive a fall, and with it perhaps, a serious injury, without enduring the mortification of seeing others laugh at our misfortune.

"It is equally our duty and interest to be accommodating and perform friendly offices to those who may need them. But there are occasions when different conduct may teach a salutary lesson." We may sometimes take the advice of the wise man, and "answer a fool according to his folly." I cannot better illustrate the truth of these remarks than by relating two little anecdotes which are directly to the point.

A very important stripling, wishing to dismount from his charger one parade day to adjust his spurs and get a glass of grog, called out in a very commanding tone to a person standing near: "Here, fellow, hold my horse."

"Does he kick?" asked the person addressed.

"Kick? No! take hold of him."

"Does he bite?"

"Bite? No! take hold of the bridle, I say."

"Does it take two to hold him?"

"No!"

"Then hold him yourself!"

A dandy once asked a barber's boy if he had ever shaved a monkey. "No, sir," answered the lad, "but if you will take a seat, I'll try."

THE NOBLE HEARTED CHILDREN.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following little story.

"Last evening (says the narrator,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was in the yard drawing his cart about. The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripe—the rest, small, ordinary peaches. The father handed me one of the rare ones, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the small ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little sharply.

"No father," said she; "I did not give him *that*."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did father," said she; "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me father," said Lydia, "if I did give brother the biggest peach;" and the tears began to roll down her cheeks.

"But I want you to have the biggest," said the father; "you are older and larger than he is."

"I want to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear generous sister; "I love him so, I always feel the best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of every thing to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl, "I think he does; for when I offered him the largest peach, he would not take it, and wanted me to keep it; and it was a good while before I could get him to take it."

PUBLIC MEETING.

The friends of the Sabbath School are invited to attend a public meeting of the Universalist Union Teacher's Society to be held in the Lecture Room of the Bleecker-street Church, on Monday evening next, March 26th, at 7 1-2 o'clock. Subject selected for consideration—"Do the Scriptures teach the doctrine of retribution after death?"

S. H. VREELAND MOORE, Recording Secretary.

DEATHS.

In Louisville, Otsego Co., N. Y., Oct. 5th, 1848, Emily, wife of Leonard Harris aged 30 years. In the death of this amiable woman her friends, the community at large, and more particularly her husband and two children, have sustained an irreparable loss. Mrs. Harris' last sickness was short, but painful, in all of which, she manifested during her lucid moments, the same calm, quiet trust in her God, for which she had been remarkable when in health. Her devotedness to her family, her attentions to the sick, and her attachments to the Religion and Church of Christ, gained for her the confidence and esteem of all who knew her. Though dead the memory of her virtues will live in the hearts of us all, bidding us follow her example as a wife, mother and a friend, and rely, as did our sister in the last moments of existence, upon the promises of the Gospel. Her funeral was attended on the Sunday following, and a discourse appropriate to the occasion was delivered by Br. C. L. Shipman of Columbus. May God comfort all who mourn, with bright visions of that better land;

"Where no sigh of memory swelleth;
Where no tear of misery wellet;—
Hearts will bleed nor break no more;
Past is all the cold world's scorning,
Gone the night and broke the morning,
With seraphic day adorning
Life's glad waves and goldenshore."

D. S. M.

In Brownville, Feb. 11, 1849, Mrs. Sarah Stevens, aged 52 years, 1 month and 24 days. Sister Stevens was a member of the Universalist Society in Watertown, and as such honored her profession. It was on the Sabbath when news of her sudden and unexpected death came, and when it was stated to the congregation, a deep shade of gloom overspread nearly every countenance, for all felt that one of the excellent of the earth had gone down to the grave. She died as she had lived, a firm, faithful and consistent Christian, having for years deeply cherished that faith which is the substance of things hoped for, the evidence of things not seen—the final holiness and happiness of all intelligence. Her funeral was attended on the 13th by a large circle of friends and neighbors, to whom a discourse was delivered by

J. H. S.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	\$5 45a5 6 1-4	Beef, mess, per bbl.	10a11 50
Wheat, Genesee, bush.,	1 35 1 36	" Prime, "	\$7 50a8 00
" Western, "	1 15a1 20	Lard, per lb.,	6 1-2
Indian Meal, per bbl.,	2 56 1-2	Cheese, "	6 1-2a7
Corn, round, per bush.,	56a57	Butter, Orange Co. dairy,	20a25
" mixed, "	53a58	" Western, "	15a18
" New Orleans, "	46a49	" Ohio Common, "	10a13
Rye, "	62 1 2a 63	Salt, Turks' Island, bush.,	21
Oats, "	34a36	" L'pool grnd, sack, 1 02a1 05	
Pork, Mess, per bbl.,	10 62a10 75	" fine, "	1 20a1 55
" Prime, "	\$9	Wool, pulled and fleece, 22a 35	

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	50a56	Timothy Seed, tierce,	17a18
Hops, per lb.,	9a10	Clover " per lb.,	6a6 3-4
Leathers, live American,	37 1-2	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 22